Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 81 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY, APRIL 28, 1827. No. 17.

[From the the Boston Lyceum.]

TO LAURA W——, TWO YEARS OF AGE.

Bright be the skies that cover thee,
Child of the sunny brow—
Bright as the dream flung over the
By all that meets thee now,
Thy heart is beating joyously,
Thy voice is like a bird's—
And sweetly breaks the melody
Of thy imperfect words.
I know no fount that gushes out
As gladly as thy tiny shout.

I would that thou might'st ever be
As beautiful as now,—
That time might ever leave as free
Thy yet unwritten brow;
I would life were "all poetry"
To gentle measures set,
That nought but chasten'd melody,
Might stain thy eye of jet—
Nor one discordant note be spoken
Till God the cunning harp hath broken.

I would—but deeper things than these
With woman's lot are wove;
Wrought of intenser sympathies,
And nerv'd by purest love—
By the strong spirit's discipline,
By the fierce wrong forgiven,
By all that wrings the heart of sin
Is woman won to Heaven.
"Her lot is on thee" lovely child
God keep thy spirit undefiled!

I fear thy gentle loveliness,
Thy witching tone and air,
Thine eye's beseeching earnestness
May be to thee a snare,
The silver stars may purely shine,
The waters taintless flow—
But they who kneel at woman's shrine,
Breathe on it as they bow—
Ye may fling back the gift again,
But the crushed flower will leave a stain.

What shall preserve thee beautiful child?
Keep thee as thou art now?
Bring thee a spirit undefiled,
At God's pure throne to bow?
The world is but a broken reed,
And life grows early dim—
Who shall be near thee in thy need,
To lead thee up—to Him.
He, who himself was "undefiled?"
With him we trust thee, beautiful child!

Roy.

RELIGIOUS INTELLIGENCE.

The Bible in South America. The Bible is much sought for in many parts of South America. The American Bible Society has taken care to provide an edition of the New Testament in Spanish for sale and distribution in that country. Mr Thompson who is travelling in South America, as agent for the American Bible Society, has, in late letters, given very favorable accounts of the disposition of the inhabitants in reference to the Scriptures. A Physician in Truxillo, has interested himself much in the sale of Testaments. Truxillo contains about 300,000 inhabitants.

At Guayaquil, Mr Thompson found a remarkable eagerness for the scriptures. We give the account of his success there, in his own words.

"As soon as I had reached Guayaquil, I mentioned to some persons that I had a supply of New Testaments for sale; and, in consequence, I sold 168 copies. After thinking for some time on what would be the speediest and most effectual way of disposing of the New Testaments, it occurred to me that the best thing that I could do would be, to print an advertisement, and to give notice of the sale by posting it up in the public places of the different towns which I pass through on my journey. I accordingly wrote out an advertisement, and got copies printed in the Government Printing Office, and caused some to be put up, announcing that the sale would continue for THREE days only: in a few minutes after posting them, I enjoyed the great satisfaction of seeing them produce much better effects than I had anticipated: at noon, the notices were put up; and, at 1 o'clock, I had sold 15 copies: in the next hour I sold 47: in the course of an hour-and-a-half, during the time the store was open in the afternoon, I sold 112. Next day I sold 262 copies. The day following which was also one of the three days of sale, happened to be a festival day: the stores, in consequence, were all shut and public business suspended: nevertheless, there were 11 copies sold during a few minutes before breakfast, when the store was open for some particular purpose."

An interesting anecdote is related in Mr Thompson's Journal respecting the rector of Ambato.

"I had bought, as before stated, one Bible in Lima, to carry with me by way of specimen, and to excite an interest to purchase when a supply should arrive. All my expectations, in regard to this, have been fully realised. The many offers which I have had to purchase this Bible have filled me with pleasure and with pain—pleasure, to see so great a desire for the Word of God; and pain, in not being able to satisfy that desire. Of many instances of this kind, none was so pleasing on the one hand, nor so painful on the other, as that which occurred in the house of the rector of Ambato. He had been to visit me; and I went to his house, to return his kindness: after receiving much attention from him, he, in a very earnest manner, urged me to sell him the Bible. I stated to him, on this occasion, what I had been called on to state on many other occasions—namely, that the Bible which I had was a kind of common property; and that my object in carrying it with me was to show it to all, and to encourage all who wished for it, by informing them that a number of copies were coming and that their desires would be realised in the possession of this precious volume. He, however, renewed his request, besought me to let him have it, and urged his claim in the name of all his flock, for whose use, he said, he particularly wished it: my difficulty here was great; yet I considered my reasons for not parting with this volume still greater, and was thus obliged most unwillingly to withhold what, under other circumstances, I would most gladly have bestowed. He said, among other things to induce me to yield to his request, that I should be able to find a copy in Quito; for he had learned that some had been sold there some time ago, as was actually the case, for 40 copies of the 500 sold in Lima were brought hither. I told him, that there were some doubts as to my obtaining a copy in Quito: but that I would make inquiry when I should arrive there; and in the event of finding one, I would send him my own copy, at the price at which I purchased the other. Upon these terms we came to an agreement: and he begged that I would not hesitate to charge whatever price I thought proper, for he would willingly pay it."

A Bible Society has been lately formed in Colombia. The meeting at which it was formed was public—and was attended by the most respectable part of the community, both of the clergy and laity. The two Ministers of Government were present and ably defended the proposed formation of a society. The following is Mr Thompson's account.

"After our plans respecting the Society had thus been clearly and openly stated to the assembly and nothing kept back, and after we had heard all that was to be said, in support of its adoption in Colombia, and also the objections urged against it, the sense of the meeting was taken by vote. The question put amounted to this—'Is it compatible with our law and customs, as Colombians and as of the Roman Catholic Church, to establish a Colombian Bible Society in this capital as a National Society, and whose only object is to print and circulate the Holy Scriptures in approved versions in our native tongue; and does such a Society meet with the approbation of this assembly?' This question was triumphantly carried in the affirmative, and almost unanimously."

We are told that the officers of the society are all of the most respectable standing, and that the Rector of the University and the Prior of the Convent, where the meetings were held, were warm friends and supporters of the society. The subscriptions already amount to $1380.

Mr Thompson, during his journey for the formation of this society disposed of 1536 copies of the scriptures, and received in return $1473.

Bible in Constantinople. What a contrast to the above is found in the following account of the anathema of a Roman Catholic Archbishop in the other hemisphere.

A certain "Vincent Coressi," at Constantinople, styling himself "Vicar Apostolical in the Patriarchate of Constantinople," &c, &c, has issued his Circular, dated May 19, 1826, ordering all Catholics, who are in possession of Biblical Works, to deliver them up to him within eight days, "on pain of excommunication, fulminated by the Supreme Pontiff, Leo XII. happily reigning." The same term of eight days is also fixed for delivering up "other prohibited books," for the reading of which, liberty has not been granted by the Holy See, "that they may be consigned to the flames merited by such infected and pestilential works, which deprave and corrupt the world." And all "Reverend Parish Priests, Missionaries, and Confessors, are commanded, that in confession, they interrogate their penitents, whether they possess such books; and *that they do not grant* ABSOLUTION, till the books are given up!"

SELECTIONS.

RELIGION, MANNERS, &c of PORTUGAL.

The Eclectic Review. of January contains a review of three publications relating to Portugal. The review gives the following reason for placing the titles of the three books together.

"They all tend to illustrate, under different aspects, the moral and political effects of that portentous system of fraud and despotism which, as distinguished, or at least distinguishable, from the Roman Catholic religion itself, is properly denominated Popery; a system which does not deserve to go by the name of a religion, though it employs religion as an instrument, the tool and the mask of its proceedings, but which might be more correctly designated as the grand standing sacerdotal conspiracy against both civil rights and civil government, founded upon principles which make the Church that adopts them, alternately the tyrant and the traitor.

The writer of one of these works, referring to Mrs Baillie's "Letters from Portugal," and particularly to a remark of her's that 'the *whole* truth should not always be told' says,—

"Of the customs of a country like Portugal, no delicate English woman can be a full and exact reporter; and the author trusts, that the most fastidious reader will not be offended at delineations of manners, which are more gross than the sketches of a female hand, only because they are in the same degree more faithful.

In another place, he has the following remarks with particular reference to the *religion* of Portugal.

"When the Protestant Christian visits Portugal, he is hourly shocked by witnessing the conversion of all the holiest associations of his faith, into objects of gross and debasing superstition, senseless mummery, and atrocious fraud. Our reverence for sacred things revolts from their exhibition in ludicrous colours—still more in blasphemous distortion: and, unless justified by the object, even the relation of the fact repeats the offence. It is probably from some feeling of this kind, that the fair writer above alluded to has formally interdicted herself from entering into any particulars of the state of religion in Portugal. But the author of the following pages has judged otherwise of the duties of *his* office. At a period like the present, when the militia of the Papal Church have dangerously renovated their activity, they must be encountered by exposure. The Roman Catholic citizens of these islands merit, perhaps, no reproach for the attempt to remove their civil disabilities; but when the champions of their cause endeavor to make light of the [illegible] faith, as an argument for the purity of their own, it is right that the Protestant should be empowered to judge for himself of these differences. Nor can this be done more effectually than by exposing the abominations of the Romish creed, and the conduct of its ministers, in a country where both have an unbounded sway. With this view, and satisfied of the sufficiency of his object, the author has entered boldly, broadly, and fully into the subject.

"We cordially agree with the writer [says the reviewer of this work] that the question relating to the civil rights of our Roman Catholic fellow citizens, has—or at least ought to have—no immediate connexion in our minds with the demerits of the Papal system. But, unhappily, their advocates, both in and out of Parliament, have taken most unwisely half their stand upon a lie. That falsehood must be exposed; the mask, a more fatal weapon sometimes than either torch or sword, must be torn from the unsightly monster; and then let the Romanists of England and Ireland themselves tell us, whether *their* religion be that of Naples, and Lisbon, and Madrid, or not. We do not want Mr Butler or Mr Lingard to tell us what Popery is. If all history could be blotted out, it is only crossing the Alps or the Pyrennees to behold it undisguised and paramount. Let them disclaim and denounce, individually, all participation in the system as they may; the fact remains, that such a system exists; and no other comment on its real character is necessary, than the state of those countries, the effect, more than of any thing else, of Popery itself.

"With regard to the state of society in Lisbon, the odious filthiness of the streets and of the people, the mendicity, the prevalence of street robbery, the frequent assassinations, and the general relaxation of morals,—the anecdotes and details in the present volume, whether authentic or not, cannot be charged with exaggeration; since the general facts which they are adduced to illustrate, are notorious. There are, indeed, few capitals which would not furnish a black catalogue of similar crimes; and it is not from any collection of horrible anecdotes, however authentic, that we can fairly infer the national character. But what renders them at once credible and horribly characteristic is, that, in the case of the Portuguese, the Spaniards, and the Italians, public feeling, the institutions of the country, and the administration of the laws are all on the side of the criminal. It is not that assassins may be hired, so much as that they go unpunished; it is not that murders are frequent, but that such is the feeling among the lower orders, we are told, that "the natural exclamation of a Portuguese, on seeing one man stab another in the street, (or prick him, as they simply term it,) is "poor fellow, he has had the misfortune to kill a man." Every effort is made to screen the assassin from justice; it being one of the laws in these cases, to consider as the murderer, and to confine as such, the first person who has been known to touch a dead body."

"What is Portugal? As to its history as well as geographical position, it is a mere offset of the Spanish monarchy. In point of geographical extent, it is but little larger than Switzerland, and it is not half so populous as Ireland. Humboldt estimates the population as low as 3,173,000. Lisbon and Oporto are the only two cities in the kingdom which contain a population exceeding 20,000 inhabitants. The former is said to contain 230,000, of which one fifth consists of negroes and mulattoes. Oporto, by far the cleaner and more agreeable town, contained, in 1802, 74,000. Thus, these two cities together comprise a tenth of the whole nation. Elvas, Coimbra, Brago, Setubal, and Evora, contain from 12 to 16,000 each; Beja has about 9,000 inhabitants, and Santarem 8,000: the population of no other place rises so high as 7,000. Yet Portugal has two archbishops, thirteen bishops, two universities, 400 monasteries, and about 150 nunneries! Into these, as so many stagnant lagoons, the salutary streams of national wealth have been diverted. Like pompous bridges over a deserted chanel, these institutions remain as the monuments of past times and the mockery of the present. Taking the population at three millions, we cannot rate the male population at more than a fifth, or 60,000; and the lowest computation will give 6,000 ecclesiastics, secular and regular. We have then every tenth man a priest; every tenth man living in professed celibacy and licensed idleness, a worse than unproductive member, a baleful excresence of the social system. Such is Portugal,—a country into which civilization has as yet scarcely penetrated,—without roads, without canals, without manufacturers, with little or no inland trade, its only exports raw produce, (wine, salt, and wool,) almost without laws, and quite without Bibles or any thing deserving the name of religion.

Yet, as compared with Spain, if Portugal has never attained to such a height of national grandeur and power, it has never suffered so rapid and extreme a depression. Spain, which, in the sixteenth century, numbered its twenty millions, is now supposed to contain not above eleven millions. Estimated by the square league, its comparative population is far less than that of Portugal. The priests in Spain are not reckoned to exceed 120,000, which would be about one to every twenty three male adults. If less numerous in proportion, however, the Spanish ecclesiastics are, we believe, much wealthier than those in the neighboring country: there was more wealth to absorb, and they have absorbed pretty nearly all. Portugal still retains its commercial, and nominally its political relations to its vast colonies in the western hemisphere. Spain has lost every thing of importance but the Havannah, and has for ever alienated the countries which groaned under its oppressive yoke. For Portugal, brighter days, we would feign hope, are yet in reserve, notwithstanding the cloud that has arisen in the horizon. The fallen state and darkened prospects of Spain recal the almost prophetic lines of our own Cowper.

"Oh, could their ancient Incas rise again,
How would they take up Israel's taunting strain!
Art thou too fall'n Iberia! Do we see
The robber and the murderer weak as we?
Thou, that hast wasted Earth, and dared despise,
Alike the wrath and mercy of the skies!
Thy pomp is in the grave, thy glory laid
Low in the pits thine avarice has made,
We come with joy from our eternal rest,
To see th' oppressor in his turn oppressed.
Art thou the god, the thunder of whose hand
Rolled over all our desolated land,
Shook principalities and kingdoms down,
And made the mountains tremble at his frown?
The sword shall light upon thy boasted powers,
And waste them, as thy sword has wasted ours.
'Tis thus Omnipotence his law fulfils,
And Vengeance executes what Justice wills."*

* Charity.

MR HUNTOON'S SERMON.

The sermon preached by the Rev. Mr Huntoon, of Canton, at the Dedication of the Church erected by the second Congregational Society in North Bridgewater, contains many striking passages, and is an able and eloquent exposition of the duty of Unitarian Christians, in relation to the declaration and defence of the peculiarities of their faith. The sermon is from the text, Acts xxiv. 14, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets."

In the second head of his discourse, he tells us that "the frankness of the Apostle, in avowing his relgion, should be followed by all the disciples of Jesus Christ." From the remarks under this head we make the following selections.

"Christianity inculcates an open, manly, ingenuous disposition. We are commanded to be ready always to give a reason for our faith and hope. An explicit declaration of our opinions is no more than we owe to the cause and love of truth. If we honestly believe our views of religion to be purer and nearer to primitive christianity, than those of our neighbors, it is our duty frankly to avow them. Truth never shrinks from the light. She challenges examination. She has nothing to fear from the most critical investigation. Dissimulation and wary reserve are the subterfuges of error and deception. Truth holds a higher and a firmer attitude. The defensive armour of a sinking policy does not belong to her. She stands forth in her naked majesty, and disdains every shelter of disguise and rejects every cloak of duplicity. It is not her province to hide, but to disclose. It is the part of fraud and imposture to shroud themselves in the mantle of hypocrisy and concealment and to be content with receiving the admiration of stupid ignorance and blind credulity. Truth shines by her own light, and needs not the intervention of darkness to add to her sublimity or power: and when she contends with the pride of opinion, or stands in fronted opposition to prejudice and priestcraft, she does it upon her own strength and spurns all the props, and all the auxiliaries of obscurity and mysticism. And the support that she demands of all her votaries is a bold and independent stand in her behalf, and a candid and ingenuous confession of the doctrines she teaches and the convictions she inspires. We esteem truth not only for her own sake, but also for her high and holy ministrations. As the handmaid of goodness her value is inestimable. As the lovely guide and attendant of virtue she demands our sincerest attachment and veneration. We believe that the truth has an incalculable influence upon the character and happiness of mankind. We believe that it is by her power that the moral renovation of the world is to be effected."

"Cherishing such views of the holy and sanctifying influence of truth, of its importance to the happiness of our race both here and hereafter, we cannot look upon error but with the deepest solicitude and regret. When we see, or think we see the religion of Jesus disfigured, its simplicity corrupted, its plain and obvious meaning perverted, its heavenly truths obscured by the speculations and inventions of men; when to our understandings, the great and revealed mental doctrine of God, [illegible] is distorted by an unscriptural, unintelligible and inexplicable appendage of hypostasis, subsistences, persons or distinctions; when to our view an impenetrable veil of mystery and perplexity is thrown around the terms of our acceptance and forgiveness with God—and the mission and message of Jesus Christ are robbed in no small degree of their rationality and adaptation to the wants and woes of mankind; when human reason is discarded, and human nature degraded, and man reduced to a mere machine, moved and impelled by an irresistable, supernatural agency, we cannot remain indifferent and unconcerned spectators to the prevalence of such errors, without betraying a want of attachment to the cause of truth, and a criminal insensibility to the best interests and highest happiness of man. We do not believe the doctrine, which has sometimes been charged upon us, that it is no matter what a man's faith is, provided he be sincere. We do not look upon error as neutral and innoxious in its influence upon christian character and christian holiness. And if this charge has been alleged against us, because we have been behind our opponents in zeal and activity in making proselytes to our peculiar views of religion, the reason has not been, that we attach less importance to the truth of our opinions than others, but that we feel no right, and possess no warrant from our Master, to assume an authority which he has not given to any of his fallible and imperfect disciples over the conscience and faith of their brethren."

"We would not set ourselves up as authorised interpreters of scripture, or propose our dogmas, as the laws of Christ's kingdom, and demand implicit faith and submission to our standard. In our earnest contention for the 'faith once delivered to the saints' we would use no poisoned weapons. All that we ask is the enjoyment of that perfect liberty of conscience which Jesus has given to all his followers. We would take no methods to propagate our opinions, but what are furnished by argument and evidence, by reason and revelation. Let those be stated with frankness, let them be distinctly understood, let them receive a full and candid examination and we have very little apprehension as to the result. The truth needs but to be known in order to triumph. Error in its nature is changeable and temporary, but truth, like the sun, however she may be compelled to conflict with clouds and tempests, will eventually break forth, and pouring her light upon the darkened atmosphere of error will purify it, and diffuse an irresistible lustre, and happy serenity over the face of a regenerated world. In the language of another,* 'The sole object of our efforts is to remove the prejudices that obstruct inquiry. We have mighty advocates, whose voice is resistless. The mind of man pleads for us! left to itself it rises indignant at creeds which fetter the understanding and narrow the heart. The word of God pleads for us! it bears our sentiments on every page and rarely can it be perverted or tortured

*W. J. Fox.

into the semblance of trinitarianism. The heavens and the earth plead for us! whenever they indicate design, it is benevolent design; and never has any one deduced from their appearances a plurality of creators.—The revelation of God, the reason of man, the constitution of nature with united voice proclaim these eternal truths,—there is one God! and 'God is love.'"

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 28, 1827.

We have often had occassion to notice the ill effects of the Religious Phraseology of the day, on the minds of the young. We have, however, rarely had so striking a practical illustration of this, as is presented in the following original anecdote, which a much respected friend in a neighboring town has sent us, and which, he informs us, actually occurred in the place of his residence, a few days since.

At a female school a little girl said to the instructress, ma'm if I always speak the truth, and tell you when the other girls tell lies, a'nt I a better girl than Betsey? No replied Betsey pertly, not a bit better unless you have met with a change.

We are not told what reply the instructress made to the question, or what reproof, if any, she administered to "Betsey" for her strange doctrines. The principal value of the anecdote is to show how readily children catch the language and imbibe and practice upon the principles of those with whom they live and associate.

Far be it from us to treat lightly, or to cast an odium on that reformation of character, (often only imaginary or pretended, but sometimes real and enduring,) which is known, in the technical language of the sects, by the term "meeting with a change." What we have to object to and complain of is, that the meeting with this change is made an essenttal in the Christian character. It is regarded, not as one step or stage only of the Christian course,—but as a final and essential attainment, which places us on secure ground. Hence its influence and tendency is, by the feelings of security it imparts, to lessen the motives and excitements to exertion and watchfulness,—and, worse than all, it leads its subjects to regard with contempt, and to speak disparagingly of the still and modest practical virtues of the christian character, and to indulge uncharitable and censorious feelings and speeches in reference to those who attach a leading importance to practical goodness.

Who can consider without dread the pernicious practical effects of such principles inwrought in the minds of our children from infancy?

It is no apology on the part of parents through whose instrumentality these principles are instilled, that it is not by their approval or consent that such effects are produced on the minds of their children. It is speaking in quite too feeble terms to say, that it is as much a duty to look to the moral tendency of the doctrines they inculcate, as it is to the nature and quality of the food they administer for their sustenance. By as much as the soul is worth more than the body, or eternity more to be regarded than time, by so much, it seems to us, must every considerate parent regard the duty as *more* important, of guarding the minds of his children, against the reception of doctrines of a morally poisonous influence.

We briefly noticed, last week, an attack in the Christian Watchman, on the religious character of Rammohun Roy. Those who have acquainted themselves at all with the history of this great man, know very well how to estimate such an attack from such a source. After the treatment he has received from the Baptist Missionaries in Calcutta, it should not perhaps, be a subject of wonder, that he should be calumniated and denounced here. The extracts which we have formerly given from his writings are sufficient to satisfy any reasonable mind, of his belief in and attachment to Christianity. We will here add, however, an extract from a letter written by him to a gentleman in this country, and politely forwarded to us during the past week.

"Calcutta, Dec. 28, 1824.

"After I had been tired of the gross absurdities of Hindoo doctrines, I directed my inquiries to the Christian faith; (I mean the Trinitarian system of Christian faith, the name of *Unitarian* Christianity not then being known to me.) But in proportion as I made myself acquainted with this system and its published defences and illustrations, my resolution increased to abandon it entirely, finding the Christian doctrines resembling those of Hindoos in substance, though they are different from each other in minute interpretations. I however was so fortunate as to become intimately acquainted with a Scotch gentleman of great acquirements, who kindly proposed to me to read the Bible with him, and to examine whether it was more conformable to another system of Christianity called Unitarianism, and believed to have been the religion of primitive Christians.—In following the advice of that best of all friends, I have felt thoroughly convinced that the Christianity which the majority of Christians profess, is a mixed system of the Romish and Christian religions, and that pure Christianity has its support both from the revelation and from the human understanding; a circumstance which not only has happily deterred me from manifesting hostile feelings towards this religion, but has rendered it incumbent upon me to exert myself in extending its influence by every possible means. I hope I shall at a future period, lay before the public a statement, shewing the close resemblance existing between the doctrines maintained by Hindoos and the majority of Christians."

Since the above was in type we have met with the following paragraph in the Christian Watchman of Friday.

"To our friend of the Christian Register, we have only to say, that whilst he does not deny the facts stated by us respecting this distinguished Hindoo, we have no other reply to make to his use of the terms, 'unworthy and pitiful,' as applied to our statement, than this,—that such treatment will probably be more injurious in its re-action on himself, than in its effect on us."

We doubt not that most of our readers will think with us, that, after all that is known among us of Rammohun Roy,—after having translated and published at his own expense in the Sanscrit and Bengallo languages, extensive extracts from the Christian Scriptures and circulated them among his countrymen—after having subscribed largely to the erection of a Christian Chapel, and been a regular attendant on Christian worship,—and finally after having written and published one of the most able defences now extant, of the pure doctrines of Christianity,—after all this we say, we doubt not we should, by our readers, be deemed wanting in respect for this great Christian Philosopher, should we condescend to deny the charge, (the "unworthy and pitiful" charge—we repeat the words without any apprehension of the unfavorable reaction predicted,) brought against him in the Watchman, of his being no believer in Christianity.

And here we take the opportunity to observe, that considering the efforts which Rammohun Roy has made, agreeably to his best knowledge of our religion, and directed by his thorough and entire acquaintance with the Hindoo character, belief, and modes of thinking and reasoning, to bring his countrymen to the knowledge and acknowledgment of Christianity,—we cannot but view the opposition of the Baptist missionaries to Rammohun Roy, as lamentable evidence that their zeal for the conversion of the Hindoos, ardent and well intended as it appears to be, is nevertheless sadly alloyed and hindered of favorable results, by party and sectarian predilections.

ORIGINAL COMMUNICATIONS.

FOR THE CHRITIAN REGISTER.

A certain king, whose administration had always been peculiarly distinguished by mildness and equity, at length discovered, that an enemy had been tampering with his subjects in a particular province, and by artful suggestions of the unreasonable and grievous requistions of their sovreign, and by many good words and fair speeches in favor of the different treatment, enjoyed in his dominions, had caused a dissatisfactio1, which ended in a universal revolt. The king, unwilling to inflict on these revolters the punishment, merited by their disloyalty, sent a messenger with full power to assure them of pardon upon condition of their compliance with certain terms within a prescribed period. As they had become sensible into what straits they had brought themselves by their wickedness and folly, such a messenger of good tidings, and with indisputable credentials, was received with general acclamations of joy.

The chief anxiety of those, who appeared most sensible of the iniquity of their revolt, and of the importance of returning to their allegiance, was to ascertain with precision the requisitions of the king, and to prepare themselves to act accordingly. Another class for a while, though not, perhaps, with equal quietness, yet without any particular symptoms of uneasiness, appeared to be making commendable preparations for a return; but at length the disputers of this world, who think it more glorious to argue, than to obey, relaxed their attention to the appointed means of reconciliation to the king, for the purpose of ascertaining the exact standing of his plenipotentiary. Some argued with great warmth, that he was in all respects equal to the king; and said much about the requisitions of the king, that his subjects should honor his messenger, as they honored him; that obedience to his messenger should be considered, as obedience to him. They also laid much stress on the declaration of the messenger, that he, and the king, who sent him, were one. Although the inconclusiveness of this reasoning, and the repeated assertions of the messenger, that he spoke and acted merely in the name, and under the authority of the king, lead many to dissent from these opinions; yet, influenced by a wish to lead quiet and peaceable lives, and by the impression, that nothing more was necessary to their own, or to the safety of others, than faith in this personage, as the king's messenger, and correspondent conduct, they pursued "the noiseless tenor of their way," declining to strive about words to no profit, but to the subverting of themselves and their hearers. At last, however, being in a manner compelled to take part in the contest, they maintained, if not with equal *warmth*, in the opinion of many with equal *strength*, that the messenger was not equal to the king, but superior to all his other subjects. Others contended, that the messenger was made in all respects like unto his brethren; and that his superior power and authority were merely the consequence of his commission from the king. In process of time a considerable portion of the revolters assembled, and in council, or synod, *voted*, that the only true faith was that of those, who beliovd the king and his messenger to be absolutely one and the same; and unmindful of the limited nature of their power, forgetting that it was tne extent of their ability to *vote* mankind to destruction, they declared that none of a different faith should be partakers of the blessings, which the king's messenger came to publish. Those, however, who were thus denounced, having the king's proclamation in their hands, in which were clearly stated the conditions of pardon, and recollecting, that they were amenable to the king, and not to his subjects, regarded the denunciation as an idle tale.

It is worthy of remark, that such was the nature of the king's requisitions, that to understand and obey them, required a dispassionate examination, and a dispassionate deportment. It will, therefore, he readily perceived, that, in the heat of the contest, they were but ill prepared to learn the king's will, and to fashion their lives accordingly. Many had almost, or altogether, forgotten the object, for which the messenger came among them; and the period, allotted for reconciliation, was rapidly hastening to its close. At the expiration of this period, the revolters were all summoned before the king to give an account of the manner, in which they had treated his overtures of mercy. It then appeared, that the highest approbation and reward were bestowed on those, who immediately, and without controversy, studied to know their Lord's will, that they might be prepared to perform it; but it is consolatory to learn, that all, however different in their speculations, who had not lost so much time and temper, as to be unable and indisposed to obey, were finally restored to the favor of their sovereign. It appeared, however, that *some* had been so busily engaged in determining the character of the messenger, and in bringing others over to the right faith, that the things, pertaining to their own peace, had been utterly neglected. But what was the answer of the king, when they alleged in extenuation of such neglect their anxiety to preserve from degradation the character of his messenger?—"He was not sent among you, that his character might be a subject for curious and idle speculation; that you might ascertain his precise relation to me, by subjects, that you might perplex yourselves and others with subtile disquisitions, entirely foreign from the object of his mission; but simply, that you should conform to his requisitions. It was sufficient for you, that he exhibited adequate testimony of his authority to act in my name; and, by neglecting his instructions, you have contemned my authority, debarred yourselves from a title to my favor, and are still in a state of rebellion."

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I propose to give you a brief sketch of the origin and history of Arianism in the early ages of Christianity. It may not be uninteresting perhaps to many of your rerders, to learn something of a sect, whose leading doctrines very nearly coincide with the opinions of a large portion of liberal Christians at the present day.

Arius, the founder of this sect, flourished in the early part of the fourth century. He held the office of Presbyter in the church of Alexandria at the time when the dispute commenced between himself and Alexander, then bishop of Alexandria. This was about the year A. D. 315. In the year A. D. 320, he was expelled from the church and the city by a council convened by Alexander, whereupon he retired to Palestine. Here many embraced his doctrines, among whom were some presbyters and bishops. Thus was the breach widened between the contending parties, and the contest proceeded to such extremes that the emperor Constantine interposed to effect a reconciliation.—Finding his efforts unavailing, in A. D. 325, he convened a general council, so celebrated in ecclesiastical history, both from the number and celebrity of those present and the decisions they pronounced,—the council of Nice, to settle the questions in dispute. By this council, the doctrines of Arius were condemned and he was banished by the emperor to a distant province.

About two or three year afterwards, however, by the influence of his sister Constantia, the emperor was led to think more favorably of the faith and conduct of Arius.—Upon this, he recalled him from banishment and recommended him to the bishops assembled in council at Jerusalem, A. D. 335, to re-admit him to the communion of the church which was readily done. But all attempts to restore him to the church in Alexandria were ineffectual on account of the resistance of Athanasius who had succeeded Alexander in that see. A day had nevertheless, been appointed at the express command of the emperor, for his re-admission into the church at Constantinople; but on that very day, A. D. 336, as it is said, Arius walking in the city, was seized with a sudden illness which terminated his life immediately. By many of his enemies, this was considered a judgment of heaven upon him for his impiety. Of the manner of his death, the learned editor of Mosheim remarks, "After having considered this matter with the utmost care, it appears to me extremely probable that this unhappy man was a victim to the resentment of his enemies and was destroyed by poison or some such violent method."—He adds, "A blind and fanatical belief in certain systems of faith, has, in all ages, produced such horrible acts of cruelty and injustice."

Arius is allowed, on all hands, to have been a man of learning, talents and singular eloquence; but his disposition and character, as might have been expected, have been very variously represented by writers of different parties. One of his biographers says, (Gen. Biog.,) "For aught that appears upon the face of his story, it may be confidently asserted, that his morals were untainted and his piety sincere. The incidents of his life afford a strong presumption, that he possessed a genuine love of truth and adhered to what he judged to be its cause with firm integrity. Had his party prevailed during his life, there can be no doubt, that after his death, his name would have been recorded among the saints. Having had the misfortune to be registered by the church which called itself orthodox, among heretics, he can only be found by posterity in the humbler list of honest men."

But I have dwelt longer than I intended on the incidents of his life, and the traits of his character. His peculiar tenets and the fortunes of the sect after the death of their founder will be reserved for another paper.

A. G.

FOR THE CHRISTIAN REGISTER.

JUVENILE DELINQUENTS.

The institution lately established by the City Government, for the reformation of Juvenile Delinquents, is one indeed, I think, of incalculable value. The daily records of the Police Court afford abundant proof of its necessity; and our best hopes are much encouraged by it, of a happy and reforming influence upon the minds and conduct of great numbers of wicked but unfortunate children, who have until now, roam'd and prowled, friendless, about the streets. The utility and promised favorable effets of this undertaking are already so well determined, as to satisfy every person who examines the subject, of the wisdom, humanity and sound policy of the City Council, in interposing their guardian care, to arrest, at its very source, the primary and fruitful cause of almost every species of juvenile and adult vice, misery and ignominious suffering.

The favorable influences, however, which may bless society from the successful operation of this institution, depend entirely upon a wise management of it.

It ought always to be remembered, that children are not sent to this Assylum principally for purposes of punishment. It is not so much for any deliberate criminal act of theirs; but it is rather to save them from further progress in that vicious and fatal course, which, exposed and tempted as they are, is leading them to certain ruin; and secondly it is to give them character and education—opportunity to prepare for future usefulness by forming and establishing habits of virtuous industry. As a friend to the institution, I speak freely my views of its purposes and government, and cannot suffer this occasion to pass me without pointing out what I consider to be faulty in its organization. I submit whether it would not be highly judicious and advisable, that a committee be appointed from the City Council, whose duty it shall be to visit this institution regularly, once a month; with a view to a guardian oversight of its general course, and the exercise of a kind of paternal regard to its growing usefulness. Such a measure could not fail of producing good effects, and therefore, it appears to me ought not longer to be omitted.

I would suggest also, as a means of improvement to the inmates, by the increase of useful knowledge, the introduction of a small well selected library, for their occasional reading. There are now about forty good looking intelligent boys in this house, most of them capable of just that formation of moral character and habits which you may please to give to them; and if in our management of the institution we are influenced by the good old rule of *doing by these children, as we would wish that our own should be done by, were they thus bereft of friends and thrown out upon the world*, no reasonable doubt can be entertained that very important and increasing benefits will be derived from its establishment. After all, we shall find the inclination of nature and reason, better guides in our measures for improving the habits and condition of our race, than the exercise of that acquired sort of misanthropy, towards the unfortunate, which in many cases is manifest; and if we will trouble ourselves with a very cursory self-examination, we shall see, that, it is calculated to settle a vindictiveness of temper in the human mind, rather than to produce or encourage that amiableness and gentleness of character, which is the professed aim, and doubtless the sincere desire (with mistaken means) of all our efforts to correct the propensity to moral error, in the common family of the *One Father*. It cannot be amiss I am sure, to pause and reflect how far our practical endeavors, to this end, are governed by the principles here brought to view. And if good cause appear, let us vary the mode according to the suggestions of our understanding and the light of the age in which we live.

H.

FOR THE CHRISTIAN REGISTER

Mr Editor,—Will you allow me to call the attention of the readers of the Christian Register to a little volume of "Hymns for social and private worship, altered to a devotional form," which has recently been published by Wait, Greene & Co. of this city? The volume contains 180 hymns. The peculiarity of this collection is, that each hymn is *a direct address to God*. Each hymn is, consequently, a prayer; a prayer to be read, or sung. Every collection of hymns contains some of this description, but I know not of any other collection which is exclusively of this chararter. It is thought by the compiler, that "the singing of hymns, being an act of devotion, should, like prayer, be a direct address to the Supreme Being." All may not think so. But all who like either to read, or to sing hymns, recognize the principle, that a hymn may very properly be a direct address to God. There are probably not a few also, to whom a small and cheap book of hymns, intended to foster and strengthen devotional sentiments, by giving to each hymn the form of a prayer, may not only be acceptable as a means of cultivating a devotional spirit, but who may also sympathize with the compiler of this volume in the principle, that hymns which are used in acts either of social or private worship, should be in the form of direct address to Him, to whom alone religious homage is to be offered. It will be found to be very useful as an auxiliary to family worship; and it is recommended to the notice of any, who wish to procure a new Hymn Book for the public services of the Sabbath.

M.

FOR THE CHRISTIAN REGISTER.

Mr Editor—I have perused with much pleasure the second number of the Christian Visitant, and I am convinced it needs only to be examined by the friends of piety and morality to receive from them their sanction and support. The design of the work is, "to inculcate, a *practical regard* to Christian duties." A plain and *direct* manner is made use of to produce this effect,—and the duties which man owes to his God, to his neighbor and to himself are exhibited in language at once familiar and interesting.

In withdrawing from Theological discussions, the conductor of the *Visitant* has ventured into a new path. His reasons for adopting this course are rational, and I imagine will meet the approbation of all who believe the actions and not the opinions of men will test principles and character.

W.

MORAL AND RELIGIOUS.

Sunday Evening Lectures. The two last lectures were of the same able and interesting character as those which preceded, and there are no symptoms of falling off in the attendance. The next lecture will be in the Rev. Mr Ware's church, in Hanover Street. The services will hereafter commence at 7 o'clock.

Methodists. The systematic method in which the affairs of this denomination are managed, and the union and concert among its preachers, give them an influence in the community much beyond what is possessed by any other denomination, in proportion to their numbers and pecuniary means. Their newspapers are more extensively circulated probably, than those of any other denomination, considering the time of their commencing this mode of instruction and influence. The "Zion's Herald," published in this city, continues to circulate widely. This paper, however, as well as every other religious paper in the Union, is quite outstripped in patronage, by the "Christian Advocate and Journal," published at New York, by the United States General Methodist Conference. We are told that the number of subscribers to this paper, is now about *twelve thousand*.

American Education Society. The Quarterly Report of donations to the American Education Society is just published. It appears that the donations together with subscriptions received during the quarter amount to $3120 29. In addition to this, the Connecticut Branch has on hand, including the amount of new scholarships, $2299 57.

During the last three months ten scholarships have been established, though some of them are not quite filled up.

Bible Classes. These are becoming very important means of religious instruction. They are, in many respects, to the class of young persons who attend them, the same thing that Sunday schools are to the young children. It is stated in one of the religious papers, that a committee had been appointed from six different religious denominations in Philadelphia, with authority to take measures whenever they shall deem it expedient, for the establishment of a national society.

We understand that Mr Nathaniel Gage, from the Theological School at Cambridge, has accepted the invitation of the Congregational Society at Nashua Village, to become their minister.

Peace Societies. A Peace Society has lately been formed in Liverpool, from whose cooperation with the "London Society for the formation of permanent and Universal Peace," very happy results are anticipated.

Several new Peace Societies have also been formed in this country. Among these may be named one lately established at the Theological Seminary at Andover, consisting of about one hundred members.

Female Domestics. We lately inserted a notice of an intended meeting of ladies in this city, for the purpose of forming an Association for the encouragement and protection of *female domestics*. The meeting was held according to appointment. We extract from one of the papers, the following statement of some of the leading features of the articles of association.

"The constitution provides for the registry of the names of the female domestics, whose services may be obtained by the members of the association on application therefor; institutes certain rewards for these who live a certain period of time in the same family; and makes some provision for such as may be out of employ. The members pay a dollar a year, and are thus ensured the services of a faithful domestic. Those domestics who register their names will be pretty sure of good places during good behaviour; but in case

complaint against them is made to the managers of the association, their names will be struck from the register."

A Society for the improvement of Servants has been now established for two years, in New York. At the anniversary held on the evening of the 13th instant, *forty seven* premiums were distributed, amounting to more than $500. To each premium was added a large octavo bible handsomely bound, with an inscription on the covers.

Ordination. At Concord, Mass. April 25, the Rev. DANIEL S. SOUTHMAYD was ordained pastor of the Trinitarian Church and Society in that town. Introductory Prayer by Rev. Edward Beecher, of Boston—Sermon by Rev. James Murdock, D. D. of Andover, from Mark xvi. 15, 16—Consecrating Prayer, by Rev. Samuel Stearns, of Bedford—Charge, by Rev. Lyman Beecher, D. D. of Boston—Right Hand of Fellowship, by Rev. John Todd, of Groton—Address to the People, by Rev. B. B. Wisner, of Boston—Concluding Prayer, by Rev. G. Fisher.

State of Religion in New Orleans. The population of New Orleans is estimated at 50,000. For this great people there are only three Protestant places of Worship, and these are small. It is represented, by those who have resided there, to be a place of great vice and corruption. By a large part of the people the sabbath is made a day of gaming and dissipation. Some, however, are zealous in their efforts to stay the progress of corruption.

LITERARY.

We have noticed with much satisfaction, the re-publication, by Mr J. R. Buffum of Salem, of the "Hints for the improvement of Early Education and Nursery Discipline." We are told in the preface to this edition, that the work has gone through five editions in England, where it was originally published. The edition now published is also the fifth American edition. The work has often been alluded to and recommended in the Register. We trust, however that it is now too well known to need recommendation. The handsome style in which this edition is published renders it an attractive book, and with the sterling merit of the work itself, will, we doubt not, give it a circulation in some degree proportioned to its merits.

A work of an entirely novel nature will be commenced in Paris, and will be continued monthly; namely, a Journal of Science and the Useful Arts. in the Arabic language, for the benefit of the East. It is to treat of mathematics (comprehending astronomy,) geography, natural philosophy, chemistry (comprehending mineralogy,) medicine, surgery, anatomy, agriculture &c. There can be no doubt that such a work, if ably conducted, may be productive of most advantageous results in contributing to the civilization of the Mahomedan nations.—*Weekly Messenger.*

The Rev. Dr Miller is about to publish a work, entitled, "Letters on Clerical Manners and Habits; addressed to a student in the Theological Seminary at Princeton."

By the death of Dr King, (Bishop of Rochester,) the surviving executor of Mr Burke, we fear the publication of the Life of that distinguished individual, which was nearly ready for the press, will be again postponed. The late Dr French Lawrence, Mr Burke's steady friend and coadjutor, in drawing up the historical part of Dodsley's Annual Register, was to have published the life of his illustrious friend. At the Doctor's death, all the manuscripts and documents were consigned to Dr King, who has repeatedly announced the life of Mr Burke as nearly ready.

"The life and Times" of the Right Honorable William Windham, which will be little more than a literal transcript of his own very interesting and minute Diary, and which, by consent of Mr Windham's amiable widow, was entrusted for publication to the late Mr George Ellis, has, we understand, been transferred to a well-known literary gentleman, who will prefix to it a Historical Preface and Dissertation.

Life of Lord Chatham. Among the works announced as in the press in London, is a History of the Right Honorable William Pitt Earl of Chatham, containing his Speeches in Parliament, a considerable portion of his correspondence when Secretary of State, on French, Spanish and American affairs, with an account of the principal events and persons, connected with his life, sentiments, and administrations. By the Rev. Francis Thackaray, in two volumes quarto.
Daily Advertiser.

Doddridge's Sermons. Four volumes of sermons on various subjects, by Philip Doddridge, never before published, have been lately published in London.—*Daily Advertiser.*

FOREIGN INTELLIGENCE.

LATEST FROM FRANCE. The packet ship Edward Quesnel, has arrived at New York, bringing regular files of Paris Journals, to the 8th ult. M. de Castelbajac, a passenger, is the bearer of despatches for the French Minister. The Etoile of 5th March gives the following important article on the authority of the Augsburg Gazette:

Bucharest, 13th Feb. Private letters from Constantinople, of the 4th ult. announce that the Porte had declared through the Reis Effendi, its determination to reject all diplomatic overtures in favor of the Greek insurgents. The motives for this decision are the same as those expressed on previous occassions.

The Marquis de Laplace and Marshal the Marquis Viemenil, both Peers of France, died on the 5th March. The former is the immortal author of the system of the world—the latter was one of the gallant Frenchmen who contributed their aid to our independence.

The Gazette of Augsburg announces under the head of Vienna, that that city had been thrown into consternation, by the murder of the Abbe Plank, professor of mathematics. He was 72 years old, and had given lessons to the hereditary prince and the Duke of Reischstadt, (Napoleon's son.) He was a distinguished and much esteemed man—the person suspected of his murder, was immediately handed over to the tribunal. He is of good society and named Jareszinske and has served as Polish legion, and is decorated with various orders. He had made the acquaintance of the unfortunate professor under pretext of borrowing money from him. The Abbe Plank was found pierced with 13 poinard wounds.

The Journal du Commerce of Feb. 27, says that the frigate Guerriere of 60 guns, built at Marseilles, for the Pacha of Egypt, and which sustained great damage in the launching, would be ready for sea in a month, and would sail for Alexandria with a French crew of about 400 men, and under the French flag.

A letter of the 23d Feb. from St Tropez announces that Lord Cochrane sailed on that day for Greece, on board a brig freighted by the Paris Committee. He seems to have considerable resources at his disposal. On the other hand, letters from Alexandria state that the Pacha of Egypt was about to embark for Greece with 12000 men under his own immediate command.

PORTUGAL. Affairs in Portugal are by no means settled, neither is it apparent that the rebels are utterly discomforted; they have been defeated in several actions, but they seem to rally with fresh spirits. This must arise from facilities afforded by Spain, and by the jealousy entertained towards their English friends. The priests take an open stand against the Charter, and seem to be flush of money. The Queen secludes herself, and is in constant fear of being poisoned. She drinks no water but such as has been three days under her own lock and key, and then only after seeing its effect on the servant who attends her during that time. The rest of her personal economy is the same. Yet, from the treasures which she commands, and the faithful counsellors whom she consults at midnight, she is enabled to busy herself with the destruction of the new representative system not only on the northern and ill guarded verges of Tras-os-Montes and Galicia, but in the Capital, under the very nose of the Executive, though supported with all the aids of English forces, and the prudence of the diplomatic corps. It was discovered that a company of the 9th cavalry were preparing to desert, and upon their seizure it was found that they were furnished with an almost wanton abundance of money and equipments. Sir H. Clinton, commander of the British and Portuguese forces, seems to be popular, but the Portuguese utterly refuse being commanded by Marshal Berresford. The revolution is by no means ended.

A letter received from London by an American gentleman in this city, dated February 22d, says that "Mr Canning is out of danger, and it is said will be Prime Minister in the room of Lord Liverpool, who is defunct. He has recovered his speech, but is politically dead."

Another Letter says that "Samuel Williams, the great American Merchant, No. 13, Finsbury Square, London, is in first credit, and will, in a few years, be enabled to gratify the first wish of his heart, pay every one who lost by his bankruptcy. He lost a superior fortune by ill luck—but never his good name."—*Nat. Intel.*

Switzerland, Feb. 21.

Death of Pestalozzi. The venerable Pestalozzi died on the 17th of February, at Brugg, after a few days illness, in the 82d year of his age. We have lost another celebrated and valuable character, M. de Fellenberg.

Greece. The Greeks have again been victorious. The following is an extract from the General Gazette of Greece, of 15th (27th Dec.] 1826. 'This moment a letter has arrived from the Commander in Chief, Karaiskahi, in which he writes, that, on the 7th (19th) instant, a Pacha and a Bey, with 1500 men, came against our forces, at Velitza; but after an obstinate engagement, they were put to flight, and driven, with severe loss, as far as Budunitza. This victory is of great importance. We took nearly a thousand mules, laden with provisions, ammunition, coffee, sugar, and other objects and our troops enriched themselves greatly. The terror of the enemy is unexampled. The General has erected a pyramid of heads at Velitza and Rochovo. Continental Greece is now free from enemies.'

In a letter dated Brussels, March 4, it is mentioned, that news had been received from Napoli di Romania, down to the 21st of January. The accounts, are however, confused, and not easily intelligible. It does not appear that any thing of great importance had occurred.

Turkey. Accounts from Constantinople state, that the news from Greece was still unfavorable to the Porte. It is said that Ibrahim has received orders to go to the assistance of the Seraskier. Some doubts are entertained of his compliance. The Turkish Government had discovered a new conspiracy. The ramifications are very extensive, and for the last 15 days executions and banishments have recommenced with more severity than ever.

PERU. Lima accounts to Jan. 28th, received via Colombia, announced, that the Bolivian Constitution of Peru had been overthrown, and the officers left by Bolivar in command, displaced, the chief part of whom were to be sent after their master. Gen. Santa Cruz appeared to be head of the Counter-Revolution, and had convoked by Proclamation a Constitutional Congress for the first of May, to form a Constitution adapted to the wants of the country, and to elect a President and Vice President. The revolution was bloodless, and said to have been effected with the aid of the Colombian officers resident in Peru, who had elected Gen. Bustamente for their commander in chief. The above news caused great rejoicings at *Bogota;* where the people continued attached to the Constitution and the Vice President.—*Centinel.*

From Liberia. Letters from Monrovia, to the 5th February have been received. The visit of the U. S. schr. *Shark* had proved highly seasonable for the Colony. The trade in slaves was nearly annihilated. There had been but one capture for a long time, and that was a small French schooner, from Martinico, which had been sent to Goree for condemnation.

SUMMARY.

RAILWAYS. A writer in the Daily Advertiser of Thursday, speaks in terms of alarm of the *decline of trade.* He alludes to the various causes which have been assigned for this in reference to Boston, and allows them their due weight. But he dwells with earnestness and force on the want of a right direction of our enterprise. Railways, railways—steamboats—these should take the place of splendid buildings. There is undoubtedly truth in these suggestions. Some of our citizens have long perceived and felt it. But the mass of the people, looking each one to his own present interest and duties, are hurried along from year to year without any extended views of the causes and means of general prosperity, and without any determined efforts to influence the course of events. The subject of railways has indeed, of late, been agitated among us, and measures for the accomplishment of something decisive on the subject, are, we believe, now in train. We wish however that the subject may be kept before the public mind, and that no efforts, which may tend in the least to forward an undertaking so important to the interests and prosperity of our city and state, may be neglected.

We refer our readers to a notice in our advertising columns, of the celebrated picture of the Coronation of Napoleon. Those who saw the painting of *Cain,* exhibited some time since in this city, will need no other recommendation than the being informed that this painting is by the same artist.

The following paragraph is passing through the newspapers. We should be glad to be satisfied of the truth of the statement.

Dr Andre, of Brussels, has made several fortunate cures of children born deaf and dumb. On the 26th of December he operated on the son of a baker at Burges, 14 years of age, the perforation of the left ear was effected in less than five minutes, and at the same moment the boy heard the tick of a watch, and the bark of a little dog. The operation of the other ear took nearly an half hour, because the lad, too deeply affected by his new sensation, could scarcely contain himself.

The following notice of the settlement at New Harmony is from the New York Statesman. The article in the New Harmony Gazettee to which this paragraph alludes, though a mere statement of facts, convinces us that Mr Owen's plan is quite visionary and impracticable.

The New Harmony Gazette of the 28th ult. contains a long article purporting to explain the causes of the late difficulties—the plain truth of which is nothing more than the entire impossibility of sustaining such a system, while the natural defects and passions of man remain not eradicated. The writer considers the establishment of the community premature and ill-advised—it did not pay its expenses—the diversity of opinion among the members rendered it necessary to reject many forms of government, and they have at length tried a new system. The Gazette says, "New Harmony is not now a community; but, as was originally intended, a central village, out of, and around which, communities have formed, and may continue to form themselves, and with the inhabitants of which these communities may exchange their products, thus obtaining those manufactured articles, which the limited operations incidental to an incipient colony do not enable them to produce themselves."

This plan will of course soon be found incomplete, and with these various changes, the visionary emigrants, and their visionary leader, will be harrassed, until the whole is renounced, and they conclude to wait with the rest of the world, for the advancement of the millennium.

Signs of the Times, In the Register of March 24, we alluded to a series of articles that were then in a course of publication in the National Intelligencer, under the title of "The Signs of the Times," in which an attempt was making to expose the plans and proceedings of a cabal, which was represented to be plotting the overthrow of the present National Administration. It appears by these articles that the opposition is organized and carried on without any reference to the acts of the Administration, for the purpose of overthrowing it, whether its measures were right or wrong. In the course of the remarks in the Intelligencer, to which we have alluded, something was said which implicated Col. R. M. Johnson, one of the United States Senators, and a letter was published by Col. Johnson in the United States Telegraph of the 17th instant in reply. The letter of Col. Johnson has called forth another from Mr Seaton, one of the editors of the Intelligencer, in which he gives the following extraordinary account of a conversation between himself and Col. Johnson.

"Some time in the session of 1825—6, as I was passing through the Senate chambor to the Secretary's table, after the Senate had adjourned, I was hailed by Col. Johnson (sitting near one of the fire places under the gallery, with one other member standing or walking near him) who, in his familiar manner of speaking said, 'How goes it old friend: Well, when are you coming out?'

Editor. On what subject, Col?

Col. J. Why, on the Presidential question. Are you not coming out against the Administration?

Editor. I can't tell. The Administration has hardly commenced its career yet, and I don't see any thing, so far, to condemn.

Col. J. What of that? Has not Clay taken away the laws from your paper?

Editor. True; but that would be making a private grievance a motive for public conduct; and that we cannot do, however sore we may feel about it. As for Mr Clay, I know he is no friend of ours; we opposed him, and I understand that he has always been hostile to us and our paper; but the Administration may pursue a policy that we have approved in other Administrations, and if they do so, how can we with any consistency oppose them?

Col. Johnson, (with vehemence, and, I think, with an oath)—I would not care for that. If any body injured me, I would give them as good as they sent; and, as for this Administration, we will turn them out, as sure as there is a God in Heaven.

Editor. But, Colonel, how can you say so, before you see what course the Administration will adopt? Suppose they consult the public interest, and pursue a course that you think right?

Col. J. I don't care: [raising his arm, and speaking with warmth,] for, by the Eternal if they act as pure as the Angels that stand at the right hand of the Throne of God, we'll put them down.

To this I made no reply, but left the Colonel, to pursue the errand that carried me to the Senate chamber. The last remark astonished and shocked me, and made an impression on my mind too strong ever to be effaced."

When excited to come out against the administration, on account of the supposed enmity of some of the heads of Department to the Intelligencer, the reply of the editor was,

"In shaping our editorial course, we throw our personal affairs entirely out of view."

This dignified and independent course is worthy of all praise.

The Rev. Joseph Wolff, a missionary to Palestine and Persia, for propagating Christianity among the Jews and Mahometans, has published a challenge to the Roman Catholic priests of England to dispute with him respecting their faith. We quote the challenge, as a curiosity.

"CHALLENGE. I, undermentioned, challenge herewith the Right Reverend Dr Poynter, Titular Roman Catholic Bishop of London, all the Roman Catholic Priests, and all the Jesuits scattered throughout England, to meet me on the 19th of March, in Freemason's Hall, for the purpose of discussing the doctrines of Popery; during which discussion I, undermentioned, hope to prove that the whole system of Popery is a downright lie! In case that Dr Poynter and the rest of the Priests and Jesuits, are inclined to meet me I beg them to let me know by the public papers."
JOSEPH WOLFF.

Statue of Washington. We gladly announce the arrival here yesterday of the long desired STATUE OF WASHINGTON, in the London Packet, Capt. Mackay, from London. It is consigned to the Hon. Peter C. Brooks, Treasurer of the Washington Statue Association, by Benjamin Wiggin, Esq. of London. It is, we learn, free of freight and duties. A correspondent hopes, "That it will not be uncased till a place worthy of a Statue of Washington is provided for its permanent erection; and when the whole community will be admitted to view it gratuitously." He also recommends the call of a General Meeting in Faneuil-Hall to take the subject of its location into consideration.—*Centinel.*

The largest Kettle in the World. This remarkable vessel is at the convent of Bernardines, of Pisa. It is of cast iron, and is said to be fifty feet in height and a hundred and forty feet in circumference.

Extract of a letter from Baltimore, dated April 17th.

"You will be pleased to hear that the Ladies' Fair has produced upwards of $1500 dollars for the benefit of the Greeks, and they are already again at work to increase their fund by renewed exertion. There is as much virtuous and noble enthusiasm among them as was ever exhibited on any object of charity; and I hope soon to see them energetically assisted. Up to the present time, they alone have done all—but a change is working among our men, which will lead to all we could wish."

Death of Mrs Temple. A letter, dated January 20, has been received at New York, from the Rev. DANIEL TEMPLE, American Missionary at Malta, announcing the melancholy intelligence of the decease of his beloved wife. The particulars, we learn, are not stated.—*Watchman.*

MARRIAGES.

In Cambridge, Mr John Wood, to Miss Eunice Snow, both of West Cambridge.

In Duxbury, on Wednesday evening last, by Rev. Mr Kent, Dr Caleb H. Snow, of this city, to Miss Sally Drew, daughter of Mr Isaac Drew, of D.

In Groton, Mr Ira Brown, to Miss Frances Maria, daughter of Daniel Eaton, Esq.

In Washington City, at Com. Tingey's, in the Navy Yard, by Rev. Ethan Allen, Lieut. Thomas Crabb, of the United States' Navy, to Miss Jane Louisa Craven, sister of Mrs Tingey.—Mr Thomas Kibby, of the Marine Corps, to Miss Sianna Johnson.

DEATHS.

In Taunton, Mr James Stacy, aged 77 years.—Mr Benjamin Wheeler, aged 69.

In Paris, March 5, 1827, the Marquis de Laplace, Grand Commander of the Legion of Honor, Peer of France, and Member of the Board of Longitude,—the greatest Mathematician and Astronomer since the days of Newton. Laplace was the immortal author of "le Mecanique Celeste," and "Systeme du Monde."

In Paris, March 5, M. the Marshal Marquis de Viomenil, aged 94.

In England, Mr Rundall. He amassed a great fortune from being a poor youth. He left 1,200,000*l.*—The probate Stamp cost 13,000*l.* He invited the Son of Mr Banister, the actor, to breakfast with him the day he was free, when he gave him, beside his coffee, a check for 10,000*l.* He gave 20,000*l* a piece to the children of Mr Bigge.

In Eng. suddenly, Lt Gen. Sir Edw. Howorth, K. C. B. and G. C. H.

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

JUST published at 81 Washington-street, and for sale also by HILLIARD, GRAY & Co. & BOWLES & DEARBORN, A Discourse on the good and evil principles of human nature, delivered before the first Congregational Society in Scituate, on the Lord's Day, February 18, 1827. By Samuel Deane, Pastor of the Second Church in Scituate, price 17 cents.

April 28.

THE EFFECTS OF INTEMPERANCE.

JUST received, by LINCOLN & EDMANDS, The Effects of Intemperance, a Discourse by Rev. David Pickering, Providence, second edition. Price 75 cents a dozen, calculated for gratuitous distribution.

april 28.

YOUNG CHRISTIAN'S COMPANION.

LINCOLN & EDMANDS have just published the 2d edition of the Christians' Companion, being a selecting of Hymns particularly adapted to private devotion and conference meetings. By Rev. G. F. G. Davis. Price $2 per dozen, stitched.

☞This 2d edition is printed on fine paper, and many interesting Hymns inserted, which were not in the 1st edition.

april 24.

PEWS.

ON Monday next at 3 1-2 o'clock, by order of the assignees, at the Old South meeting-house, a well situated pew in the broad aisle.—And immediately after, at Park-street—pews No. 6, 22, 30, 95, and 96 in that house.

The sale will be absolute.

DAVID HALE, *Auctioneer.*

april 24.

THE HAPPY RECONCILIATION.

JUST published and for sale by JAMES LORING, No. 132, Washington-street, price 50 cents in a morocco back, with a frontispiece, The Banks of the Irvine, a Scottish tale, illustrating the Happy Reconciliation of a Family and the Power of Religious Truth. By the author of "Helen of the Glen."

Extract from a notice of the work in Zion's Herald. "It has rather the character of a parable, inculcating religious truths on the youthful mind under the covert of a story that would not be improbable at the time and place assigned for it, and yet may be fictitious.—The use of such works is not of a doubtful character. The story exhibits nothing but what might have existed, and the moral which it inculcates is of a pure and lofty character.

april 28

PARENTS ASSISTANT.

JUST PUBLISHED AT 81 WASHINGTON STEET.

THE *Parent's Assistant* and Sunday School Book. Second Edition. Price 10 cents single, $1 per doz. $6 67 per hundred.

Orders promptly answered. April 28.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets,* the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For April 15, 1827.

CONTENTS.

On the Importance of Early Piety. The Chamois Hunter—Part II. The Gentleman in Black. A Christmas Party. A Song. The Blue Man. Luck and Ill-Luck. Varieties. Winter food for Cows. Marriage. Rockets without Wings or Sticks.

THE RAINY EVENING,

JUST published at the Christian Register Office, 81 Washington-st. "ADELAIDE, or The RAINY EVENING." This is an original story, of a decidedly moral and religious tendency, and entirely free from every thing like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age.

April 11.

HYMNS.

JUST published and for sale by Wait, Green, & Co. No. 13, Court street, and at this office, a small new collection of Hymns suited to social and private worship. This collection has been carefully compiled from various collections now in use, altered to a devotional form, is free from all hymns of a sectarian or objectionable character, and is comprised in a cheap pocket volume for the use of families and private associations.

Ap 21 School Book Store, 13, Court street.

UNITARIAN TRACT, No. 11.

BOWLES & DEARBORN, 72 Washington-street, have just published No. 11 of the Tracts printed for the *American Unitarian Association*—entitled, "Unitarianism Vindicated from the Charge of not going far enough."

Subscribers are requested to send for their Tracts.

April 21.

REVIEW OF MILTON.

REMARKS on the Character and Writings of John Milton, may be obtained at 81 Washington-street.

april 21

NEW ENGLAND FARMER'S ALMANACK.

THE Christian Calendar and New England Farmers Almanack, may be obtained at the office of the Christian Register.

This manual is well fitted for use at sea, having the declination of the Sun, and the tides laid down with accuracy and care.

april 21, 1827.

PRIMARY LESSONS IN ARITHMETICK.

JUST published, and for sale by LINCOLN & EDMANDS 59 Washington street.

The 3d edition of Emerson's Primary Lessons in Arithmetick price six cents.

☞This little book is very appropriate for all Primary Schools, and is calculated to interest young children in commencing the science of numbers.

Extract from the Journal of Education

"The results of the use of these Lessons in the Primary Schools of this city are highly gratifying. The mental habits of the children seem much improved in regard to facility of thought and force of attention; while the process made in Arithmetic, even in the short space of a few months, is greater than is usually made in a year by those advanced scholars on the old system."

april 21

CIRCULAR.

THE Subscriber, in connexion with other Booksellers, proposes to publish a volume corresponding in character to the popular works, which appear annually in London, under the titles of "Souvenir," "Amulet," "Forget Me Not," &c. It is to consist wholly of original pieces, of a lively character, in prose and in verse, extending to from one to twenty pages each. It is particularly desired that it may embrace interesting sketches and tales, illustrative of American history, scenery and manners.

It is proposed that the title of the work be, *The Token, a Christmas and New Year's Gift. for* 1828. As the publishers are anxious to have it take a high rank among works of this sort, they particularly invite the contributions of persons of taste. A premium of One Hundred Dollars, or a Medal of that value, will be given for the best original Tale, and the same for the best Poem; the awards to be made by gentlemen, whose names will be hereafter published.

The work will be published simultaneously at Boston, New York, and Philadelphia. Communications for it to be addressed to the subscriber, before the first of June next, or if more convenient to W. B. Gilley, New York, or H. Huntington, jr. Hartford.

S. G. GOODRICH,
No. 141, Washington street.

Boston, April 15, 1827,

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK,* by Frederick Emerson, 2d edition, with improvements. Price 60 cents per dozen.

☞This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers.

March 10

INSPIRATION OF THE SCRIPTURES.

A SERMON, delivered at the ordination of the Rev. Messrs Scales and Crosby, by Rev. Justin Edwards, of Andover, on the Inspiration of the Scriptures, is just received by

LINCOLN & EDMANDS

April 7.

HENRY'S COMMENTARY.

PRICE $40.

A FEW COPIES, in six volumes quarto, new and handsome binding, for sale by

LINCOLN & EDMANDS,
59 Washington-street. April 7.

SCHOLARS WANTED.

A CLERGYMAN in a retired, but pleasant and healthful situation in the Country, within fifteen miles of Boston, would be glad to receive into his family three or four boys from six to eight years old, as companions to an only son of that age, to board and instruct, and if desired, to fit for College. Inquire of Col. Joseph May, or of Deacon Samuel Greele, Congress-street.

March 24.

ORIGINAL BOOKS FOR CHILDREN.

BOWLES & DEARBORN, 72 Washington-street, have just commenced the publication of a series of Original Books for Children of all ages, intended particularly as rewards for Sunday and other Schools. For this purpose they have engaged the services of several writers, already favourably known to the public. These Books are printed in uniform style, with engravings, and paged in such a manner as to be bound together in small volumes at any future period.

They have just published—

The Confession;
The Four Apples;
The Advantages of a Good Resolution.

Now in press, and will be ready for sale in a few days—

The Botanical Garden;
The Child who took what did not belong to her;
John Williams, by the author of Evening Hours;
Anna Ross, abridged by do. do.

Several others are in preparation and will be published as occasion may require. The whole will be sold wholesale and retail, at low prices.

☞B. & D. intend keeping a great variety of Books for Children—particularly such as are suitable for Libraries for Sunday and other Schools—which they will furnish on liberal terms.

march 31

MEDFORD PRIVATE ACADEMY.

THE Subscriber having engaged his brother Luther Angier, as an assistant in his school, can receive a few more pupils.

Terms:—Tuition and board, (including washing and mending,) $45 per quarter.

Medford, April 7. JOHN ANGIER.

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register.

F17,

POETRY.

[From the Richmond Visitor and Telegraph.]

STANZAS.

We are hastening on—we are hastening on,
To the sleep of the years, that are vanished and gone,
To the voiceless chambers that lie beneath,—
To the silent halls of darkness and death!
Like the instant flashing,—the fitful light,
Of the passing meteors in their flight;
Like the sunset hues, of the summer's eve,
Like the forms, that in fancy's loom, we weave,
Like the flowers that blush at the opening day,
We are blushing and blooming, and fading away!
Through life's checkered mazes of joy and woe,
Through the grief and the gloom of this vale below,
With the fair, and the brave, and the proud and the just,
We are hastening to dust! we are hastening to dust!

Ye beautiful throng of the bright and fair,
With your locks of glossy and golden hair,
With your sparkling eyes, and their rays divine,
That languishing beam or brilliantly shine;
With your crimson lips, and their coral strain,
As sweet as the wave-uttered songs of the main,
With your forms that before us, and round us sweep,
Like the phantoms that float in the realms of sleep,—
Midst hope, and joy, and faith, and trust,
Ye are hastening to dust! Ye are hastening to dust!

Ye plumed band of the strong and the brave,
With your burnished swords, and plumes that wave,
With your banners that stream on the breezes unfurled,
And your shouts that frighten the trembling world;
With your battles that burst like a flaming flood,
And pour out their gathered tides of blood;
With your red cannon's wrath and war that make,
The mountains, the vallies, the oceans quake;
With your bared arms, and your lifted lance,
And your blackening brow, and your fearful glance,
Midst the sabres' stroke, and the daggers's thrust,
Ye are hastening to dust! Ye are hastening to dust!

Ye scoffing tribes of the rich and proud,
With your necks unbent and your knees unbowed;
With your minion train of the mean and vile,
That crouch before you, and fawn and smile,
With your spurning foot, and your threatening eye,
That stagger the poor as they pass you by;
With your menacing tones of wrath and pride,
That frighten the fearful who wait at your side,
With your smiles of scorn, and your frowns of hate;
With your robes of gold, and your halls of state,
With all your pomp, and power, and trust.
Ye are hastening to dust! Ye are hastening to dust!

Ye lovely train of the humble and meek,
Who wipe the tears from the aged cheek;
Whose voice the gathering cares beguile,
And maketh the hearts of the sad to smile,
With your tears that stream o'er the chilling bier,
Of the pious that dwell no longer here,
With your smiles that bind up the broken in heart,
And pour in a balm on the poisoned dart,
With your prayers that rise to the throne above,
And bring down the blessings of peace and love,
With the fair, and the brave, and the proud, and the just,
Ye are hastening to dust! Ye are hastening to dust! C.—

MISCELLANY.

AFRICA.

In the Missionary Register for January, we have an abstract of the Journal of Major Denham and Captain Clapperton. We gave from this abstract, last week, some account of the Slave Trade of the interior of Africa. The following article, though quite minute in its details, is nevertheless highly valuable for the information it communicates respecting a portion of the world which has for a long time been a subject of interesting inquiry.

"Great progress has recently been made in ascertaining the state of the interior of this vast Continent. That opprobrium of African Geography—the source, direction, and termination of the Niger—may now be considered as on the point of being removed. Rising at no great distance from the Western Coast, it first flows eastward; and then, turning southward, finds its way, as now seems almost certain, into the Atlantic, at the Bight of Benin.

"This fact was rendered highly probable by the researches of Major Denham, (lately advanced to a Lieutenant-Colonelcy,) and Captain Clapperton, in the Expedition mentioned at p. 11 of the last Survey: the account of that Expedition has been published, and has furnished many unexpected details relative to the nations of the Interior.

"The following notices are collected from this most interesting volume. They touch on the leading points of the narrative, and give the reader such a view of the route as will enable him to trace it on any good Map of Africa.

"*March* 5, 1822: Major Denham, Capt., (then Lieutenant,) Clapperton, Dr Walter Oudney, and William Hillman a ship-carpenter, left Tripoli—*April* 7: reached Mourzuk—*May* 20: Major Denham left Mourzuk for Tripoli, to complain to the Bashaw of delay—*Oct.* 30: He returned to Mourzuk, after having been as far as Marsellies on his way to England, to represent to Government the obstacles and delays interposed in their way: the Bashaw sent three different vessels to recall him, with the assurance that Boo-Khaloom, a rich merchant of great influence in the Interior, was appointed, with an escort, to convey the Travellers forthwith to Bornou. During Major Denham's absence, his associates made an excursion, in the months of June, July, and August, to the westward of Mourzuk—*Nov.* 29: the party left Mourzuk for Bornou, forming a kafila, or caravan, of about 300 persons—*Feb.* 17, 1823: arrived at Kouka, the capital of Bornou; having had on the east chiefly the country of the Tibboos, and on the west that of the plundering and savage race of the Tuaricks: Kouka lies at the south-west corner of the Lake Tchad which covers several thousand miles of country: it is the residence of the Sheikh of Bornou, who is the real ruler of the country, and was built by him; the Sultan, who is nominally the sovereign, residing, in ludicrous state, at Birnie, a town of 10,000 inhabitants, a few miles south of Kouka—*April* 15: Major Denham set forward, with a view to see the country to the southward, in company of a 'ghrazzie,' or marauding expedition to procure slaves: the attack was designed against the Felatahs to the south of Mandara, the Sultan of which territory was in league with the Sheikh of Bornou against that people: the Felatahs occupy an immense space of country, and are found through the whole of Soudan to the westward quite to Timbuctoo; and are a handsome race of people, and rarely mix their blood with that of the Negroes —*April* 16: at Angournou, containing at least 30,000 people—*April* 18: at Deegoa, of 30,000—*April* 19: at Affagay, containing, with four surrounding towns, 20,000—*April* 21: by accession of force, the ghrazzie was increased to upward of 3000, all cavalry, except about 80 Arabs on foot—*April* 22: continued to approach a noble range of hills, with many trees on their precipitous sides: at Delow, of 10,000 inhabitants, and the first town in Mandara: proceeded to Mora, at a short distance—*April* 26: left Mora, with an accession of Mandara troops; and reached Hairy, in the Mandara Mountains, surrounded by a superb amphitheatre of hills —*April* 28: Dirkulla, the first Felatah town and another smaller town were burnt by the ghrazzie; which was defeated at Musfeia, a third Felatah town, Boo-Khaloom being killed by a poisoned arrow, and Major Denham escaping with the utmost difficulty—*April* 30: left Mora—*May* 5: re-entered Kouka, a distance of 180 miles from Mora—*May* 22: Major Denham and Dr Oudney left Kouka, to accompany the Sheikh of Bornou to the westward, proceeding against a rebellous district; saw the ruins of Old Birnie and of upward of 30 other large towns, all rased to the ground by the Felatahs: Old Birnie is said to have formerly had 200,000 inhabitants—*June* 23: return to Kouka—*Dec.* 14: having passed the rainy season at Kouka, which had well nigh proved fatal to the whole party, Captain Clapperton and Dr Oudney leave that place, with a kafila of Merchants, for Soudan, to the westward: this was the eighth kafila which had gone to Soudan since the arrival of the Expedition in Bornou—*Dec.* 23: Mr Toole, Ensign in the 80th Regiment, arrived at Kouka; having left Tripoli, on the 6th of September—*Jan.* 23, 1824: Major Denham and Mr Toole set out on an excursion to Loggun, a very populous country to the south-east: Kernuk, the capital, has at least 15,000 inhabitants: the people are much handsomer and more intelligent than the Bornouese, and of a superior carriage to other Negro nations—*March* 2: Major Denham returned to Kouka; having lost his companion, who died on the 26th of February, completely exhausted: he had scarcely reached his 22d year—*May* 20: Mr Tyrwhitt, sent by H. M. Government to strengthen the party, arrived at Kouka, with presents for the Sheikh in acknowledgment of the kind reception given by him to the Expedition—*June* 16: Major Denham and Mr Tyrwhitt set out to visit the eastern side of Lake Tchad; accompanying a ghrazzie for that purpose—*July* 9: Captain Clapperton returned to Kouka from his journey in Soudan: Dr Oudney had died, on the 12th of January, at the age of 32 years, at Murmur, near Katagum, which last place is in lat. 20 deg. 17 min. 11 sec. north and in long. about 11 deg. east Captain Clapperton reached Kano, the great emporium of the kingdom of Houssa, on the 20th of January: this is one of the chief towns of Soudan, and is in lat. 12 deg. 0 min. 19 seconds north and in long. 9 deg. 20 min. east: it has from 30,000 to 40,000 inhabitants; exclusive of strangers, who visit it in crowds during the dry months, from all parts of Africa, from the Mediterranean to the Mountains of the Moon, and from Senaar to Ashantee. Leaving Kano on the 23d of February, he reached Sackatoo on the 16th of March: this is the residence of the very intelligent Sultan Bello, a noble-looking man, 44 years of age: it lies in lat. 13 deg. 4 min. 52 sec. north and in long. 6 deg. 12 min. east: here he met with unexpected evidence of advanced civilization: the inhabitants are chiefly Felatahs. Sackatoo is within five days journey of Yaoure on the Niger, near which place, it is supposed, Park perished: not being able, on several accounts to proceed further, Captain Clapperton left Sackatoo on the 4th of May; and arrived at Rouka, as above stated, on the 9th of July—*July* 17: Major Denham and Mr Tyrwhitt returned to Kouka, having reached the eastern point of Lake Tchad, but not being able to accomplish the circuit of the Lake round by the north-east: Major Denham found Captain Clapperton so much altered by sickness and fatigue that he could recognise him only by his voice—*Aug.* 16: took final leave of Kouka: Mr Tyrwhitt remained there, with the Sheikh's concurrence, as Consul; but died about the 22d or 23d of October, as appears from a letter sent by the Sheikh to the British Consul at Tripoli—*Nov.* 21: reentered Mourzuk—*Jan.* 26, 1825: reached Tripoli—*May* 1: Major Denham and Capt. Clapperton arrived at Florence: having sent home the baggage by sea from Leghorn, in charge of William Hillman—*June* 1: having arrived in England, across the Continent, they this day reported their arrival to Earl Bathurst, under whose auspices the Expedition had been undertaken."

We extract an important declaration by Major Denham, which may be of service to other Travellers, some of whom have not acted in the manly and upright manner of these gentlemen:—

"The subjects of the Sheikh of Bornou are the most strict Mussulmans in all the Black Country; and their respect for us gradually increased, on ascertaining that we really had a religion of our own, and obeyed its ordinances by praying, if not by fasting —which they at first doubted. Our determination to travel fearlessly and boldly in our own characters, as Englishmen and Christians, mistrusting no one, so far from proving an impediment to our progress, as we were assured from all quarters that it would do, excited a degree of confidence to which we may, in a great measure, attribute the success which has attended our steps."

"In prosecution of these discoveries, it was determined by Government that an attempt should be made to penetrate northward to Sackatoo from the Bight of Benin. Captain Clapperton has, in consequence, been sent to that coast, with some associates of his toil. Two parties set forward, by different routes, for Sackatoo: on the 7th of March last, Captain Clapperton had reached Katungah, about 30 miles east of the Niger; and Mr James, who is resident at Whydah on the coast, writes, on the 20th of April, that the Traveller had arrived at the capital of his old friend the Sultan Bello—thus challenging the honor of having first traversed Africa, so far as any authentic account has appeared, through its central regions. Some members of the Expedition were to remain at Sackatoo, in order to form more intimate relations with its enlightened Sultan, and to endeavor to establish a safe and permanent communication between that place and the coast; while others were to visit the Niger, which flows a little to the west of Sackatoo, and to follow its course to the sea. Should it be found that this far-famed river empties itself into the Bight of Benin, an opening of incalculable importance will be afforded by it into the very heart of Africa: with the exception of the rapids of Yaoure, a steam-vessel may traverse this immense continent, should future discoveries present no other obstacle, from the Bight of Benin to the country of the Foulahs bordering very nearly on the Colony of Sierra Leone.

"Another Expedition has been undertaken to Timbuctoo. Despatches of the 18th of June from Tripoli state the arrival of Major Laing at that place, it is supposed about the beginning of February. He was to proceed down the Niger with all despatch, and join the Expedition from the southward.

"The discoveries just spoken of become highly interesting to the Christian, as they enlarge his views of the means opening before him for bestowing the blessings of the Gospel on Africa. Native laborers must unquestionably, as in other cases, ultimately become the chief instruments of accomplishing this great work: whatever, therefore, may facilitate the preparation of such laborers and their access into the interior, must be considered as a step in advance, toward the attainment of the most beneficent end at which Christians can aim with regard to Africa. The following pertinent remarks on this subject occur in the Report of one of the County Associations of the Church Missionary Society:—

"During the past year, (1825,) the Society has had to lament the loss of seven laborers in Western Africa by death and the return of others for the restoration of their health: this severe loss, in addition to others previously sustained, has necessarily deprived many stations in that Mission of Ministerial Instruction, and has diminished the requisite superintendence of the schools; if, on this account, the Colony of Sierra Leone has retrograded rather than advanced in religious acquirements, this circumstance may call for humiliation, but should not lead to despondency. While, on the one hand, your Committee bow with submission to the will of the Supreme, and acknowledge that in His darkest dispensations He doeth all things well, they gather from these very dispensations, that the provision of an efficient Ministry for Sierra Leone and the communication of the Gospel through that Colony to the inhabitants of Western Africa can alone be effected by the education of NATIVE converts.

"To raise Sierra Leone to its full efficiency as a Pharos of light to Western Africa three requisites are indispensably necessary —1st, The promotion of general education to such an extent, that the English language shall be spoken in its native purity throughout the Colony, and be thence transmitted to the neighboring States—2dly, The establishment of two schools for the special purpose of qualifying pious Natives to become Schoolmasters and Schoolmistresses, by affording them a superior and appropriate education—and, 3rdly, The erection of an efficient Christian Institution, wherein Native Africans of superior intelligence and decided piety might be trained, by sound Scriptural knowledge and general information, for the Ministerial Office. The recaptured negroes located in Sierra Leone speak every dialect of Western Africa; and will be the fittest instruments, when properly educated, to translate elementary works, and even the Scriptures themselves, into their own tongues; and when grounded in the Arabic language, and able grammatically to understand the Koran in the original, they will be prepared to meet the Moslem Teachers on their own ground—to oppose the Gospel of Christ to the law of Mohammed where alone the law is gaining an increased ascendency over the human mind—and thus to bring Christianity into a fair and efficient competition with the dominant and only proselyting religion of Northern and Western Africa.

"With feelings of peculiar satisfaction, your Committee have perceived, in the recent discoveries made by Major Denham and Captain Clapperton, what may possibly remove the grand difficulty, which has hitherto retarded the education of converts for Missionary purposes from among the recaptured Negroes of Sierra Leone. That difficulty has been, the insalubrity of the climate of Western Africa, and the consequent want of a healthy spot for the site of a Christian Institution. In the Bight of Benin, where the Niger empties itself by means of a Delta into the Atlantic, is situated the island Fernando Po; where, to use the language of a modern author, 'health and safety dwell; and where, commanding the outlets of the Niger, Great Britain would command the trade, the improvement, and civilization, of all North-Central Africa.' A second salubrious situation, where, as far as health is concerned, a Christian Institution and schools might be conducted with perfect safety, is named by the same travellers; this is a high table-land within the tropic, chiefly in the parallel of 20 deg. or 13 deg. north; your Committee hail this most important discovery as an opening of Providence for facilitating Missionary exertions in Western Africa; and they trust the Society will be enabled, by the increasing liberality and personal services of its friends, to avail itself of this and every opportunity of usefulness to the benighted descendants of Ham.

"The Committee of the Church Missionary Society, entering entirely into these views of their intelligent associates, are taking measures for placing the Christian Institution of Sierra Leone on an efficient footing. This design has been the subject of much correspondence and deliberation; as the Committee have come to the fixed determination of prosecuting, by all means in their power and in any place, whether in Europe or in Africa, which may ultimately prove most eligible, the education of intelligent and pious natives with the view of their becoming Christian Teachers among their countrymen."

NAPOLEON. In consequence of the wide diffusion of a taste for reading, publishers are beginning to find their account in printing interesting works, at a very cheap rate. An extensive series of this kind is now in a course of periodical publication, from the Edinburgh press; the first article of which, is Captain Hall's Voyage to Loo-Choo.—Captain Hall has added, in this edition, the particulars, of an interview to which he was admitted with Bonaparte, at St Helena.—Bonaparte was greatly perplexed at hearing that the Loo-Choo islanders had no arms. "No arms!—you mean no cannon—they have muskets." "No—not even muskets." "Well, but they must have spears, or at least bows and arrows." "No, neither." "Nor poignards?" cried he with increasing vehemence. "No, nothing of the kind."—He clenched his fist and raised his voice to a loud pitch: "No arms!—how can they fight then?" "They never fight—they have no wars." "No wars!" returned he with scorn and incredulity; as if the existence of a people who did not wage war was an anomaly in the creation.—*Ch. Ob.*

CHRISTIAN EXAMINER.

PUBLISHED by *BOWLES & DEARBORN*, No. 72, Washington street,

THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW, No. 1. vol. 4. For January and February.

—CONTENTS—

Miscellany.—Review of the Progress of Religious Opinions.

Poetry.—The Living and the Dead—On Reading the Life of Quincy, by his Son.

Review.—ART. I.—The Martyr; a Drama, by Joanna Baillie.

ART. II.—1. A Summary of the Theological Controversies which of late years have agitated the City of Geneva.—2. Causes, which check the Progress of Theological Science among Protestants.—3. On the Establishment of Conventicles in the Canton of Vaud

ART. III. A Discourse preached at the Dedication of the Second Unitarian Church, New York, Dec. 7, 1826, by Wm E. Channing.

ART. IV. Mason's Address on Church Music, Continued.

Notices of recent Publications. Fitch on the Nature of Sin—Greenwood on the Lord's Supper—Upham's Dedication Sermon—Thrush on the Unlawfulness of War—Thrush to Editors and Reviewers—The Christian Visitant,

Intelligence. Unitarian Chapels in England, Wales, and Scotland—Summary of Unitarian Chapels—Institutions in England under Unitarian control—Unitarianism in Pennsylvania—Peace Society—Spirit of Orthodoxy—Calcutta Pamphlets. March 3.

MR. FULLER'S ADDRESS.

THE Address of Hon. Timothy Fuller, before the Massachusetts Peace Society, is this day published at the Christian Register Office, 81 Washington Street; and is for sale by the booksellers generally. M10.

MAGEE ON THE ATONEMENT.

JUST received, in 2 vols 8 vo. and for sale by *LINCOLN & EDMANDS*, Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, with an Appendix containing Strictures on Mr Belsham's Account of the Unitarian Scheme. By Wm. Magee, D. D. M 24

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by JAMES LORING, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

THE WISDOM OF GOD.

A SERMON preached at Salem, Feb. 14, 1827, at the ordination of Rev. John P. Cleaveland; by Wm. B. Sprague, just received by

LINCOLN & EDMANDS,
M 24 59, Washington-street.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following aritcles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy, —and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,
ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,
JOSEPH TUCKERMAN.

VALUABLE SCHOOL BOOKS,

PUBLISHED by *LINCOLN & EDMANDS*, No. 59 Washington Street, Boston.

☞As the Spring Schools will soon be opened, the attention of Committees and Instructers is invited to the following works, which have received general approbation in the city and through the country.

Kelley's First Spelling Book, designed for Sunday and common Schools. Handsomely printed from stereotype plates. $1 per dozen.

Kelley's Second Spelling Book, designed for the common School in America, containing the elements of the English language. Beautifully stereotyped, and handsomely printed on fine paper. $2 per dozen.

Primary Lessons in Arithmetick, by Frederick Emerson, Second Edition, improved and enlarged. 60 cents per dozen. $4,50 per hund.

Elements of Arithmetick, by James Robinson, jr.—$1 per dozen

Temple's Arithmetick, a new edition improved. $3 per dozen.

The American Arithmetick, by James Robinson, jr. 75 cents.

The Classical Reader. A Selection of Lessons in Prose and Verse. By Rev. F. W. P. Greenwood, and G. B. Emerson of Boston.

The Biblical Reader, consisting of selections from the Sacred Scriptures, with Questions and Reflections for the use of Schools, by Rev. J. L. Blake, A. M.

Richardson's American Reader, a selection of Lessons for Reading and Speaking, wholly from American authors. By Joseph Richardson, A. M. of Hingham. $3 per dozen.

The Pronouncing English Reader, being Murray's Reader, accented by Israel Alger, jr. Price 62 and 75 cents.

Pronouncing Introduction to Murray's English Reader.

The Pronouncing Testament. Above 30,000 copies of this correct stereotype edition have already been sold.

The Child's Assistant in the Art of Reading, consisting of easy lessons adapted to young children. By Samuel Temple, A. M. Author of "Practical Arithmetick," Price 12 1-2 cents.

Alger's Murray, being Murray's own Abridgement of his Grammar, with copious additions from his larger work. By Israel Alger, jr. It is so copious, as in most cases to supersede the necessity of a larger work. $2 a dozen.

Murray's Exercises, a new and greatly improved stereotyped edition. By I. Alger, jr.

Alger's Book Keeping, on a new and improved plan.

Dr Adam's Geography and Atlas, on a plan highly approved. Geography $1—Atlas, 50 cents.

Blake's Natural Philosophy, being Conversations on Philosophy, in which the Elements of that Science are familiarly explained, and adapted to the comprehension of young Pupils, Illustrated with Plates. With illustrative notes, Questions, and a Dictionary of Philosophical Terms. By Rev. J. L. Blake, A. M. $1 50.

Walker's School Dictionary, a beautiful edition, from stereotype plates, and printed on good paper. Price $7 50 a dozen.

Lincoln's Scripture Questions. 12 1-2 cents.
march 31.

JUST RECEIVED AND FOR SALE.

BY *LINCOLN & EDMANDS*, No. 59, Washington-street, A Grammar of Botany; containing an explanation of the system of Linnaeus, and the terms of Botany, with Botanical exercises, for the use of schools and students. Illustrated by forty-five engravings. Multum in Parvo. By Robert John Thornton, M. D. M 24

BENEDICT'S CONFERENCE HYMNS.

JUST received and for sale by *LINCOLN & EDMANDS*, 59, Washington-street,

A new edition of Conference Hymns for social worship, selected and original, by David Bendict, A. M.

☞This 6th edition of the works has been greatly improved by the addition of many valuable hymns, a number of which are original, and well suited to enrich the book. The whole is arranged under distinct and appropriate heads. march 31